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ical conclusions; in chapters 3 and 4 he discusses the inmost and supreme essence of the mind, which he discovers to be spiritual substance; in chapter 5 he arrives at the conclusion that the mind is a microcosm. In chapter 6 he discusses the spiritual sciences and spiritual forms, the subject of the next chapter is spiritual philosophy, and chapter 8 treats the important subject of the method of discriminating between evidences. The conclusion of the book leads up to his initial purpose to establish a federation of religions, for which first of all money is needed, and then the support of lay membership. The address of the treasurer to whom checks should be made out is given as Arthur D. Ropes, 291-293 Congress St., Boston, Mass., or to Rev. H. Vrooman himself, at Roxbury Sta., Boston.

BALANCE, THE FUNDAMENTAL VERITY. By *Orlando J. Smith*. Boston and New York: Houghton, Mifflin & Co. The Riverside Press, Cambridge, Mass. 1904. Pp., ix, 146.

Mr. Orlando J. Smith, the author of *Eternalism*, discusses in the present volume the equilibrium which characterises the universe and forms the basis also of our intellectual and moral life. Noticing that the sea throws up the dunes that form its shores, he claims that as the power of the sea curbs the sea, as physical excess turns upon itself, as deficiency balances success, so also in the realm of spiritual life, evil powers find their limit, and thus, according to an eternal law of nature, regulate the balance of life in spite of its ceaseless motion. On the basis of this principle that "balance rules the world," Mr. Orlando Smith builds up the fundamental verity of his world conception, which has become a religion to him. Progress is made by antagonism; nature's process is by test and trial, by unfolding, changing, ripping up, undoing, and redoing, and error dies in the struggle.

So far, every scientist, materialist, or one who accepts a purely dynamic view of the world, would agree with Mr. Smith, but he builds higher upon this foundation by saying that justice is incomplete in this present existence. Our life here is as a broken part of a broader life, and if death ends all, then the mass of mankind must live, toil, suffer, and die under a condition of hopeless injustice. Accordingly he arrives at three conclusions which are the fundamentals of his religious belief and constitute the essential meaning of his religion. These are: (1) That the soul is accountable for its action; (2) That the soul survives death of the body; (3) That there is a supreme power to right things.

Mr. Smith declares that both religion and science have been misinterpreted and perverted, but if properly understood, no school of thought denies religion except practical materialism, the doctrine that wrong rules the world; otherwise science and religion meet in all essential truths as to the

meaning of life and death, of persistence of right and wrong, the uniformity of nature, etc.

We do not deny that Mr. Smith is right in insisting on the importance of the immortality of the soul in religious belief, but the difficulty is not so much that the soul persists after death, but how it persists. That the life of every man is as a broken part of a broader life is obvious, and the task devolves on the thinker to point out the whole of which it forms a part and in which it finds its completion, its comforting, and the fulfilment of its hopes. Mr. Smith leaves us doubtful as to very important details of his conviction. He says:

"It is a curious fact that the doctrine of the annihilation of the soul has not yet acquired a definite name, though its adherents include a number of learned men, capable in the expression of thought and in the coining of words. 'Materialism' is the word used, in the absence of a better, to name this doctrine, but the dictionaries do not justify that use. Haeckel, recognizing its namelessness, has recently invented the word 'thanatism'—in English, 'deathism'—a fit name for the belief in the extinction of the soul. I shall, however, use the word 'materialism,' which is better known."

The whole endeavor of Mr. Orlando Smith is to overcome the view called by himself "materialism" and by Haeckel "thanatism."